

# Positive Psychology Practice – Dilemma and Ethics

JUNEMAN ABRAHAM

JUNEMAN@GMAIL.COM



Psikologi positif merupakan istilah yang memayungi studi-studi terhadap **emosi-emosi positif**, sifat-sifat dasar positif, dan **pemberdayaan institusi/komunitas**.



Seligman, Steen, Park, dan Peterson (2005)

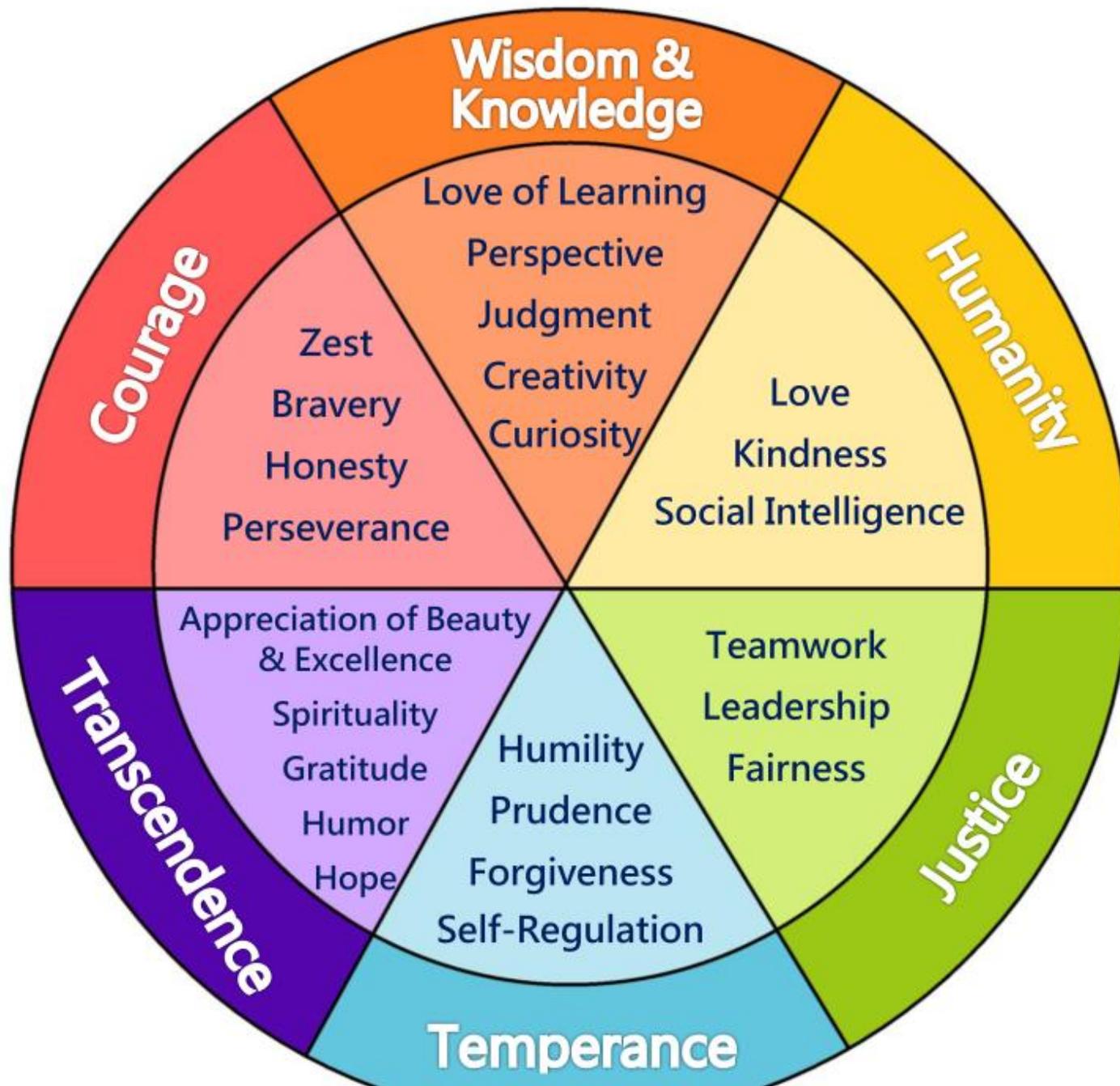
# Psikologi Positif

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Emosi Positif: joy (bersukacita), gratitude (berterima kasih/bersyukur), serenity (tenang), interest (berminat), hope (berpengharapan), pride (bangga), amusement (terhibur), inspiration (terinspirasi), awe (kagum), love (cinta), dan sebagainya.

Karakter positif: berintegritas, jujur, setia, hormat, bertanggungjawab, adil, rendah hati, bersimpati, pemaaf, otentik.

**Lembaga yang Tidak** berdaya: anomik, mudah diatur dengan suap, lembaga yang tidak mampu mengemansipasikan anggotanya



The contrast between positive and negative sometimes seems intended to cast non-positive psychology as negative, although Gable and Haidt expressly disavow this implication:<sup>2</sup>

“However, positive psychology does not imply that the rest of psychology is negative, although it is understandable that the name may imply that to some people. In fact, the large majority of the gross academic product of psychology is neutral, focusing on neither wellbeing nor distress. Positive psychology grew largely from the recognition of an imbalance in clinical psychology, in which most research does indeed focus on mental illness.”

“In the second half of the 20<sup>th</sup> century, psychology learned much about depression, racism, violence, self-esteem management, irrationality, and growing up under adversity but had much less to say about character strengths, virtues, and the conditions that lead to high levels of happiness or civic engagement.”

# Tingkatan Psikologi Positif

- “The field of positive psychology at the **subjective level** is about valued subjective experiences: well-being, contentment, and satisfaction (in the past); hope and optimism (for the future); and flow and happiness (in the present).
- At the **individual level**, it is about positive individual traits: the capacity for love and vocation, courage, interpersonal skill, aesthetic sensibility, perseverance, forgiveness, originality, future mindedness, spirituality, high talent, and wisdom.
- At the **group level**, it is about the civic virtues and the institutions that move individuals toward better citizenship: responsibility, nurturance, altruism, civility, moderation, tolerance, and work ethic.”

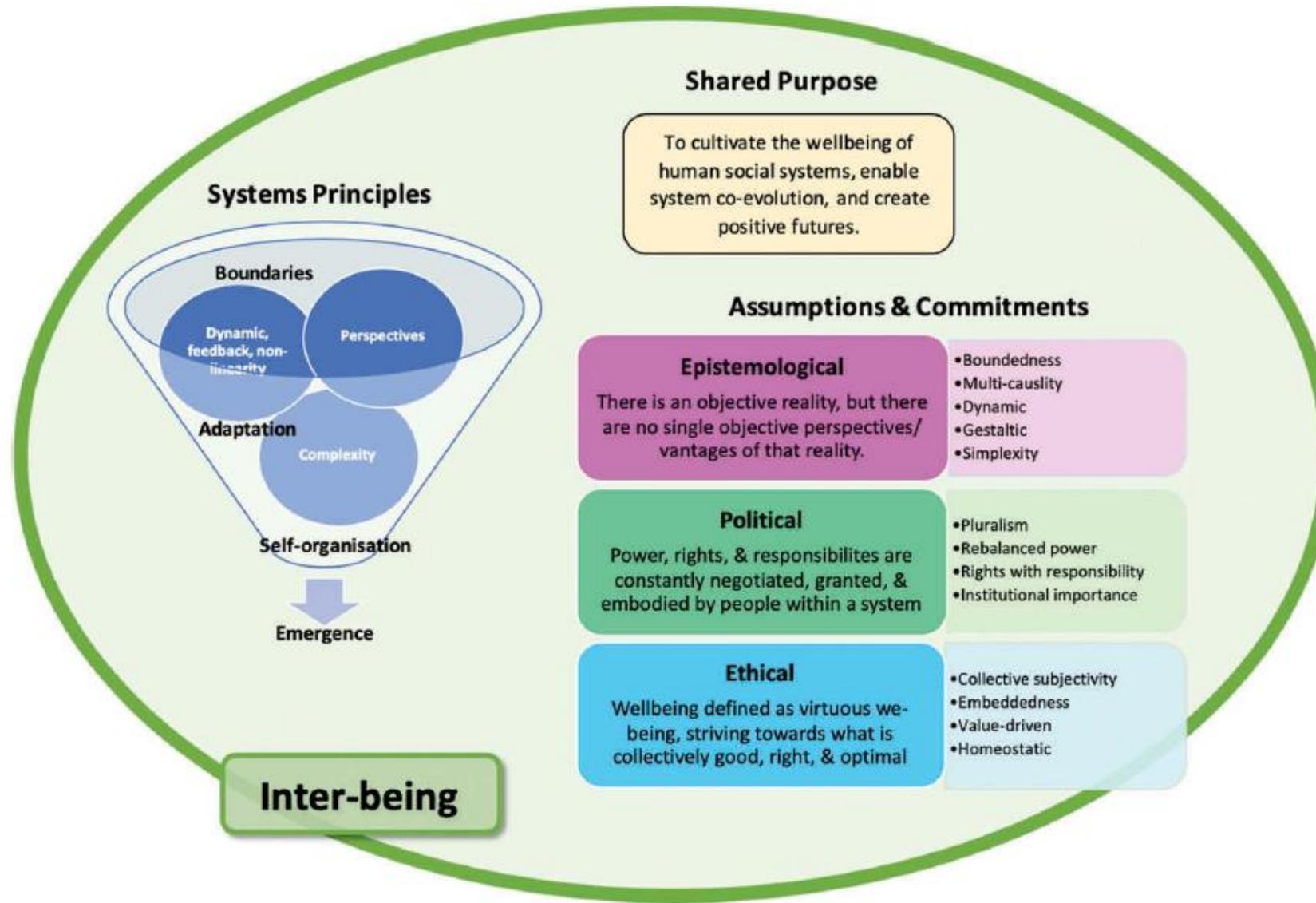
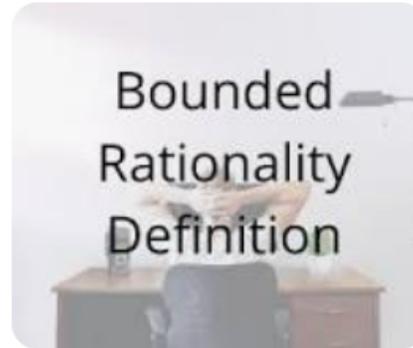


Figure 1. The SIPP perspective, which has a shared purpose, draws on systems principles, makes epistemological, political, and ethical assumptions, all grounded in the broader assumption that humans inter-dependently co-exist with themselves, others, and the environment in which they exist (i.e., inter-being).

What is an example of bounded rationality? ^

Bounded rationality is the theory that consumers have limited rational decision making, driven by three main factors – cognitive ability, time constraint, and imperfect information. For example, **when ordering at a restaurant, customers will make suboptimal decisions because they feel rushed by the waiter.**



<https://boycewire.com> › bounded-rationality-definition

[Bounded Rationality \(Definition and 3 Examples\) - BoyceWire](https://boycewire.com)

that real social change only occurs when the boundaries of who is included when defining problems, generating solutions, and affecting change is expanded to include all relevant voices. Considerable work continues to occur

Table 1. SIPP epistemological, political, and ethical assumptions and commitments.

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### Epistemological

**Assumption:** There is an objective reality, but there are no single objective perspectives/vantages of that reality.

- Boundedness: Boundaries are set by the observer, explicitly or implicitly.
- Multi-causality: Human-relevant phenomena have multiple causes. Things only appear to have singular causes when boundaries are narrowly defined.
- Dynamic: Human systems are dynamic, reactive to observation, and change in unexpected ways.
- Gestaltic: As multiple perspectives, using multiple methods, across multiple periods and settings come together, an understanding of reality emerges that is different from the sum of the parts.
- Simplexity: Human systems are complex, but individuals within those systems desire simplicity. Explicit acknowledgement of boundaries allows parsimonious explanation, identification of leverage points, and more effective interventions.

### Political

**Assumption:** Power, rights, and responsibilities are negotiated, granted, and embodied by people within a system.

- Pluralism: Diversity in perspective is expected and should be tolerated. Values and ideals should be deliberated and socially constructed.
- Rebalanced power: Human systems function optimally with equity across parts and appropriate distributions of power.
- Rights with responsibilities: All individuals have the right to wellbeing as well as the responsibility for nonmaleficence and benevolence towards others.
- Institutional importance: Institutions play a critical role in upholding the moral fabric of society, as they structure and order individual expectations and behaviors through value transmission, social norms, legislation, and regulation.

### Ethical

**Assumption:** Wellbeing is defined in terms of virtuous we-being, striving toward what is collectively good, right, and optimal.

- Collective subjectivity: Wellbeing is experienced subjectively but defined collectively, negotiated across individuals and communities within the system.
- Embeddedness: Wellbeing cannot be separated from the socio-historical context and perspectives of people within the system.
- Value-driven: Wellbeing optimally occurs by living according to values that are established, defined, and maintained by communities.
- Homeostatic: Hedonic and eudaimonic elements of wellbeing provide feedback individually and collectively of success or failure in striving towards the negotiated ideal sense of wellbeing.

“Positive Technology” focuses on the use of technology for improving the quality of our personal experience, suggesting specific strategies to modify/improve each of the different dimensions involved, and generating motivation and engagement in the process.

The use of Positive Technology tools and strategies allows the expansion of healthcare beyond the traditional doctor’s office and hospital to include advanced simulation technologies such as virtual reality or augmented reality, and spontaneous peer networks that encompass and utilize Web 2.0 properties (blogs, online communities, etc.) that are main fixtures of 21st-century living.

Wiederhold, Riva & Graffigna, 2013

# Teknologi Positif

[https://www.researchgate.net/publication/262734096\\_VR\\_Mobile\\_Solutions\\_For\\_Chronic\\_Stress\\_Reduction\\_in\\_Young\\_Adults/link/569e9df108aee4d26ad0352b/download](https://www.researchgate.net/publication/262734096_VR_Mobile_Solutions_For_Chronic_Stress_Reduction_in_Young_Adults/link/569e9df108aee4d26ad0352b/download)

## Positive Technology

The scientific and applied approach to the use of technology for improving the quality of our personal experience through its structuring, augmentation and/or replacement



### Hedonic level

Using technology to induce positive and pleasant experiences

#### OBJECTIVES

- Sensorial transient pleasure
- To foster positive emotional states
- To feel good.

#### HOW TO ACCOMPLISH THEM

- Providing positive emotional experiences
- Providing positive sensorial experiences

#### EXAMPLES

- To enjoy positive transient experiences
- To enjoy sensorial pleasures
- To enjoy listening to music
- To relax



### Eudaimonic level

Using technology to support individuals in reaching engaging and self-actualizing experiences

#### OBJECTIVES

- Self-realization
- Resourcefulness
- Happiness
- To promote strength and resilience

#### HOW TO ACCOMPLISH THEM

- Systematic positive mood induction training
- Well-being training
- Reminiscence training
- Life theme training
- Setting significant goals

#### EXAMPLES

- Flow experiences
- Self empowerment
- Self growing



### Social & Interpersonal level

Using technology to support and improve social integration and connectedness

#### OBJECTIVES

- Facilitation of participatory information sharing
- User-generated contents
- To care for others
- To grow in community life

#### HOW TO ACCOMPLISH THEM

- Creating shared positive emotional experiences
- Well-being training
- Developing and sharing strengths
- Setting shared significant goals

#### EXAMPLES

- Wikipedia
- YouTube
- Social networks
- Networked Flow (shared flow experiences)

### Manipulating the features of Personal Experience

Structuring the experience

Augmenting the experience

Replacing the experience

*Berpartisipasi dalam  
Wikipedia  
membangkitkan Sense of  
Meaning (Kebermaknaan  
Hidup)*

- <https://www.youtube.com/watch?v=x9G3Vl8rTVY>



## Intervention Modalities

**Table 6** presents the intervention modalities of the reviewed programs. In order to attain the desired effects, most studies offered in-person activities (92.0%) whereas two programs were delivered by phone (8.0%) and one of these also gave access to a web-based participant forum (4.0%). The types of activities were similar throughout the programs. Most programs (84.0%) referred to psychoeducational components, such as lectures to define concepts, or didactic books and handouts for educational purposes. A large portion of the programs (80.0%) also focused on skill/strength training, such as breathing exercises, use of personal strengths and coping strategies, or goal setting. Most programs (80.0%) sought to capitalize on their group format by using discussions to report on one's progress since last session, explore one's understanding of themes, or to offer mutual support. Many programs (68.0%) required self-directed exercises or homework to be completed between sessions, with examples ranging from keeping a diary to record positive emotions or events, monitoring physical activity, or completing acts of kindness. A small portion of the programs (16.0%) included art-based activities, such as storytelling, collaborative song writing, or writing of a fairy tale based on one's life. Finally, a portion of programs (24.0%) offered other types of activities, which ranged from group walks to a sermon series, or optional post-training mentoring. Intensity varied considerably across programs, ranging from one 120 min core session with optional booster to a 6-months interactive program of 5 days per week.

# Jenis Kegiatan Psi Positif

**TABLE 6 |** Mode of participation and type of activities of positive psychology programs reviewed ( $n = 25$ ).

		<i>n</i>	%
Mode of participation	In-person	23	92.0
	Phone	2*	8.0
	Web	1*	4.0
Type of activities	Psychoeducation	21	84.0
	Skill/strength training	20	80.0
	Group discussions	20	80.0
	Self-directed/Homework	17	68.0
	Art-based	4	16.0
	Other	6	24.0

\*One program offered both phone- and web-based activities (Alschuler et al., 2018).

Author	Intervention
Abbott 2009 [78]	ResilienceOnline
Boehm 2011 [73]	Optimism and gratitude exercise
Buchanan 2010 [56]	Doing acts of kindness
Burton 2004 [64]	Writing about positive experiences
Cheavens 2006 [76]	Hope therapy
Emmons 2006 study 1 [29]	Practising gratitude by counting one's blessings
Emmons 2006 study 3 [29]	Practising gratitude by counting one's blessings
Fava 1998 [82]	Well-being therapy
Fava 2005 [83]	Well-being therapy
Feldman 2012 [60]	Hopeful goal-directed thinking
Frieswijk 2005 [77]	Self-management positive bibliotherapy

Gander 2012 [74]	9 exercises: gratitude visit three good things (1 and 2 weeks), strengths, three funny things, social exercises
Goldstein 2007 [84]	Cultivating sacred moments
Grant 2009 [79]	Executive coaching
Grant 2012 [85]	Solution-focused coaching
Green 2006 [33]	Life coaching and attainment of goals
Hurley 2012 [61]	Savoring the moment
King 2001 [66]	Writing about best possible selves
Kremers 2006 [57]	Self-management positive group course
Layous 2012 [75]	Best possible selves exercise
Lichter 1980 study 2 [80]	Rehearsal of positive statements
Luthans 2008 [65]	Online well-being program (PsyCap)
Luthans 2010 study 1 [72]	PsyCap training
Lyubomirsky 2006 study 2 [58]	Thinking about positive life experiences
Lyubomirsky 2011 [67]	Expressing optimism or gratitude

Martinez 2010 [68]	Practising gratitude by counting one's blessings
Mitchell 2009 [69]	Online intervention Use your strenghts in a new way
Page 2012 [62]	Working for Wellness Program
Peters 2010 [70]	Positive future thinking
Quoidbach 2009 [59]	Projecting a positive self in the future
Schueller 2012 [63]	Package of 2, 4 or 6 positive psychology exercises (active-constructive responding, gratitude visit, life summary, three good things, savoring, strengths)
Seligman 2005 [30]	Strenghts excercises (2), gratitude (1), positive thinking (2)
Seligman 2006 study 1 [51]	Group positive psychotherapy
Seligman 2006 study 2 [51]	Individual positive psychotherapy
Shapira 2010 [55]; Mongrain 2011 [53]; Sergeant 2011 [54]; Mongrain 2012 [52]	Three good things, signature strengths, self-compassion, optimism, compassionate action, gratitude intervention

Intervensi Psikologi Positif: Sebaiknya tidak “disalin” begitu saja praktiknya, melainkan diadaptasikan

Sheldon 2002 [32]	Goal-training program
Sheldon 2006 [34]	Gratitude or visualizing positive self
Spence 2007 [81]	Life coaching and attainment of goals
Wing 2006 [71]	Positive writing

# Positive psychology interventions: a meta-analysis of randomized controlled studies

Linda Bolier<sup>1\*</sup>, Merel Haverman<sup>2</sup>, Gerben J Westerhof<sup>3</sup>, Heleen Riper<sup>4,5</sup>, Filip Smit<sup>1,6</sup> and Ernst Bohlmeijer<sup>3</sup>

## Abstract

**Background:** The use of positive psychological interventions may be considered as a complementary strategy in mental health promotion and treatment. The present article constitutes a meta-analytical study of the effectiveness of positive psychology interventions for the general public and for individuals with specific psychosocial problems.

**Methods:** We conducted a systematic literature search using PubMed, PsychInfo, the Cochrane register, and manual searches. Forty articles, describing 39 studies, totaling 6,139 participants, met the criteria for inclusion. The outcome measures used were subjective well-being, psychological well-being and depression. Positive psychology interventions included self-help interventions, group training and individual therapy.

**Results:** The standardized mean difference was 0.34 for subjective well-being, 0.20 for psychological well-being and 0.23 for depression indicating small effects for positive psychology interventions. At follow-up from three to six months, effect sizes are small, but still significant for subjective well-being and psychological well-being, indicating that effects are fairly sustainable. Heterogeneity was rather high, due to the wide diversity of the studies included. Several variables moderated the impact on depression: Interventions were more effective if they were of longer duration, if recruitment was conducted via referral or hospital, if interventions were delivered to people with certain psychosocial problems and on an individual basis, and if the study design was of low quality. Moreover, indications for publication bias were found, and the quality of the studies varied considerably.

**Conclusions:** The results of this meta-analysis show that positive psychology interventions can be effective in the enhancement of subjective well-being and psychological well-being, as well as in helping to reduce depressive symptoms. Additional high-quality peer-reviewed studies in diverse (clinical) populations are needed to strengthen the evidence-base for positive psychology interventions.

**Keywords:** Well-being, Depression, Positive psychology, Interventions, Effectiveness, Randomized controlled trials, Meta-analysis

## Implications for practice

In mental health care PPIs can be used in conjunction with problem-based preventive interventions and treatment. This combination of interventions might be appropriate when clients are in remission; positive psychology interventions may then be used to strengthen psychological and social resources, build up resilience and prepare for normal life again. On the basis of the moderator analysis, we would recommend the delivery of interventions over a longer period (at least four weeks and preferably eight weeks or longer) and on an individual basis. Practitioners can tailor their treatment strategy to the needs and preferences of a client and can use positive psychology exercises in combination with other evidence-based interventions that have a positive approach and aim to enhance well-being, such as mindfulness interventions [40], Acceptance and Commitment Therapy [7,99], forgiveness interventions [42], behavioral-activation [100] and reminiscence [41,101].

<https://bmcpublihealth.biomedcentral.com/articles/10.1186/1471-2458-13-119>

In the context of public health, positive psychology interventions can be used as preventive, easily accessible and non-stigmatizing tools. They can potentially be used in two ways: 1) in mental health promotion (e.g. leaflets distributed for free at community centers, (mental) health internet portals containing psycho-education), and 2) as a first step in a stepped care approach. In the stepped care model, clients start with a low-intensity intervention if possible, preferably a self-directed intervention. These interventions can be either guided by a professional or unguided, and are increasingly delivered over the internet. Clinical outcomes can be monitored and people can be provided with more intensive forms of treatment, or referred to specialized care, if the first-step intervention does not result in the desired outcome [102].

# PENGEMBANGAN KOMUNITAS

**Pengembangan komunitas adalah proses anggota masyarakat mengidentifikasi dan mengambil tindakan kolektif pada isu-isu yang penting bagi mereka didukung oleh lembaga atau agensi tertentu.**

**Pengembangan komunitas memberdayakan anggota masyarakat dan menciptakan komunitas yang lebih kuat dan lebih terhubung.**

**Pengembangan komunitas adalah pendekatan holistik yang didasarkan pada prinsip-prinsip pemberdayaan, hak asasi manusia, inklusi, keadilan sosial, penentuan nasib sendiri dan tindakan kolektif (Kenny, 2007).**

# HAL-HAL PENTING DALAM PENGEMBANGAN KOMUNITAS

Dalam pengembangan komunitas, anggota masyarakat dipandang sebagai ahli dalam kehidupan dan komunitas mereka

- **Pengetahuan dan kebijaksanaan komunitas dihargai.**

Program pengembangan komunitas dipimpin oleh anggota masyarakat di setiap tahap

- mulai dari memutuskan masalah hingga memilih dan melaksanakan tindakan, dan evaluasi.

**Pengembangan komunitas memiliki fokus eksplisit pada redistribusi kekuasaan untuk mengatasi penyebab ketidaksetaraan dan ketidakberuntungan.**

# PRINSIP-PRINSIP PENGEMBANGAN KOMUNITAS

## 1. Desain dan perencanaan

- Proses keterlibatan masyarakat partisipatif yang mengakui kekuatan dalam perencanaan dan desain serta memperhitungkan dan memaksa pergeseran dalam perbedaan kekuasaan, memungkinkan masyarakat untuk secara proaktif mengembangkan visi/rencana untuk mengevaluasi peluang baru/masa depan dari kekuatan dalam/luar.

## 2. Transfer dan kontrol sumber daya

- Membangun sistem yang meningkatkan pengetahuan tentang nilai sumber daya dan rencana untuk mentransfer aset itu kepada masyarakat sebagai salah satu hasil kerja yang terukur.

## 3. Penerima manfaat utama berasal dari masyarakat

- Menilai nilai sumber daya dan hasil yang terkait dengan pekerjaan dan memastikan mereka tidak meninggalkan masyarakat secara tidak proporsional.

## 4. Implementasi dan manajemen kerja yang dipimpin secara lokal

- Tidak hanya mempekerjakan orang lokal tetapi terus mendukung pengembangan kapasitas sehingga kepemimpinan staf dan dewan lokal terus meningkat dari waktu ke waktu. Fokus pada perencanaan suksesi yang disengaja dalam menanggapi baik pemecahan masalah atau telah menggerakkan jarum cukup untuk menjamin kepemimpinan baru, apakah itu oleh perusahaan pengembangan masyarakat baru (CDC), asosiasi sipil atau individu lain dari masyarakat dengan ide-ide dan solusi baru.

## 5. Evaluasi, penilaian, dan akuntabilitas yang dipimpin secara lokal

- Memanfaatkan model penelitian partisipatif berbasis masyarakat yang menggunakan proses pelibatan masyarakat yang diberdayakan yang mencakup keterlibatan dalam desain, pengumpulan, analisis, dan diseminasi. Dukung warga dalam berbagi penilaian mereka tentang dampak pekerjaan dan jika kekuatan dibagi dari langkah-langkah sebelumnya, kita akan melihat akuntabilitas aktual terkait dengan keberhasilan dan kegagalan.

(Takwin, 2021)

# MODEL PATH

1. **PROBLEM-** Dari masalah ke pendefinisian masalah: mengenali dan mendefinisikan masalah
2. **ANALYSIS:** - dari definisi masalah ke analisis dan penjelasan: merumuskan konsep yang memadai dan mengembangkan penjelasan yang-didasari-teori
3. **TEST** – dari penjelasan ke model proses: mengembangkan pengujian model proses penjelas (*explanatory process model*)
4. **HELP** – dari model proses ke intervensi: mengembangkan dan mengevaluasi program intervensi

# Peran Fasilitator

Peran fasilitator adalah membuat orang lain (warga komunitas) mengambil tanggung jawab dan memimpin berbagai tugas yang akan menghasilkan upaya kolaboratif untuk mengatasi masalah di komunitas.



(Takwin, 2021)

# Bekal *soft skills* yang perlu dikuasai fasilitator

- Kemampuan adaptasi.
- Berpikir kritis dan terbuka.
- Empati.
- Integritas
- Optimisme dan kepercayaan diri
- Proaktif dan bersemangat
- Tangguh



(Takwin, 2021)

# Contoh Kerangka Logis Evaluasi

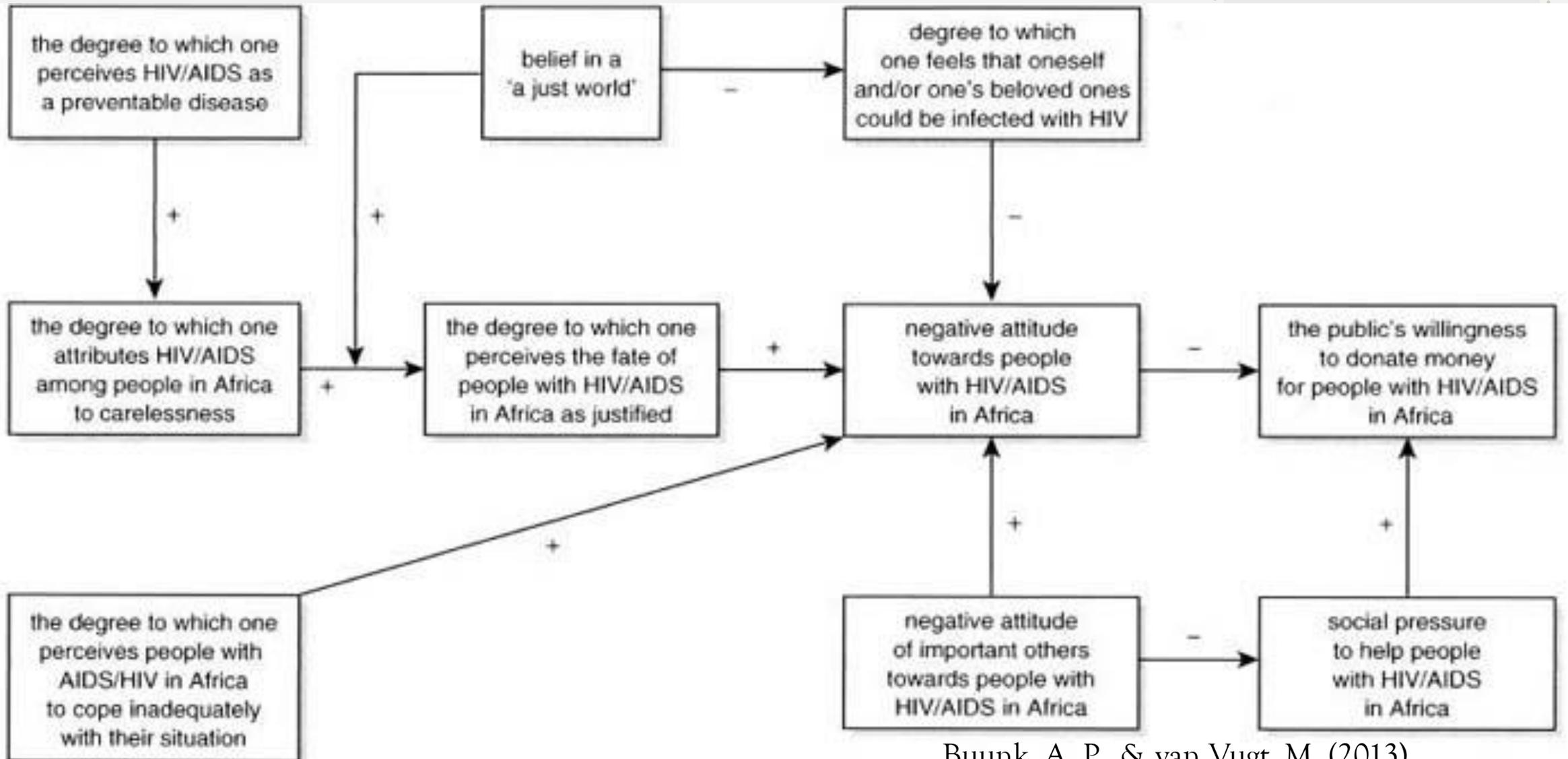
Struktur	Indikator	Alat Verifikasi	Asumsi
Tujuan/ Dampak			
<ul style="list-style-type: none"> <li>• Keluarga kecil yang berkualitas</li> <li>• Kesejahteraan masyarakat lebih luas</li> </ul>	Kesetaraan ekonomi, kesetaraan gender, turunnya angka ketimpangan, keberlangsungan pembangunan keluarga, dan aspek Keadilan Sosial lainnya	Rasio gini dan indeks ketimpangan lainnya, Indeks Pembangunan Keluarga, Indeks Kebahagiaan, Indeks Pembangunan manusia, Data Podes (Potensi desa), Data Susenas, PDB	<p>Peningkatan kualitas hidup keluarga dan kesejahteraan keluarga menghasilkan keadilan sosial dan menurunnya ketimpangan di masyarakat Indonesia serta meningkatnya kesehatan warga.</p> <p>Keluarga yang berkualitas menghasilkan kualitas manusia yang baik dan mengindikasikan berlangsungnya pembangunan manusia dan desa di Indonesia secara optimal dan efektif.</p>
Outcomes/ Purposes			
Peningkatan kualitas hidup keluarga	Kesehatan, hubungan sosial, pekerjaan, kesejahteraan material dan finansial, keamanan dan keselamatan pribadi, kualitas lingkungan, serta kebahagiaan emosional dan kognitif keluarga	Hasil pengukuran, testimoni masyarakat, dokumentasi, laporan penelitian dan analisis ilmiah, hasil pengukuran kualitas hidup,	Terlaksananya Program Kampung KB berefek pada peningkatan kualitas hidup keluarga
Output			
<ul style="list-style-type: none"> <li>• Aktivitas</li> <li>• Partisipan</li> <li>• Hasil langsung dari kegiatan</li> </ul>	Jumlah pelaksanaan kegiatan yang diprogramkan; Jumlah partisipasi warga/keluarga dalam kegiatan; Kuantitas dan kualitas dari hasil yang disasar oleh setiap kegiatan	Laporan dan dokumentasi (audio-visual) kegiatan; Hasil monev per kegiatan; Absensi partisipan dan pelaksana kegiatan; Jumlah partisipan; Testimoni dan evaluasi dari partisipan	Perencanaan dan pelaksanaan yang baik menghasilkan berjalannya aktivitas secara optimal; Banyaknya partisipan dari warga/keluarga baik laki-laki dan perempuan mengindikasikan adanya partisipasi masyarakat; Pengakuan dan evaluasi positif dari partisipan mengindikasikan kualitas kegiatan yang baik.

(Takwin, 2021)

# Target Intervensi?

1. *Behaviours and behavioural intentions*: how do we actually behave, or intend to behave? Examples are aggression, absenteeism, anti-social behaviour, sexism, smoking, dieting, donating to charity, and volunteering.
2. *Attitudes and cognitions*: what do we think and value? Examples are attitudes towards ethnic minority members, beliefs and optimism about personal health, knowledge about safe-sex practices, preferences for modes of transport, and support for abortion programmes.
3. *Emotions or affect*: what do we feel? Examples are fear of death, anger towards authorities, stress feelings, feelings about unfairness at work, worries about one's unhealthy practices, but also positive feelings like joy, happiness, and sympathy.

# Analyze: Model Proses



# Bagaimana dengan perubahan kultur?

## C. *Create an positive campus environment*

Creating a positive campus culture atmosphere is an essential environmental condition for cultivating the positive psychological qualities of university students. Positive Psychology emphasizes participation and experience. Through diversified campus activities, students can not only enrich their self-experience, but also satisfy their make friends and self-display needs.

First, organizing psychological drama matches to enrich students' self-experience. The cultivation of positive psychological qualities is not an overnight process, but a long process. Script selections, performances, and props preparation all require students to cooperate with each other. In this process, students can choose their own content to experience, satisfy curiosity, learn psychological knowledge, and promote psychological growth. Carry out psychological drama matches to increase the psychological experience of students through role-play. Each student will become the mentor of another student in the process of self-development. Mutual affirmation, praise and acceptance among students will promote common progress. In the face of difficulties and setbacks, teamwork together can improve students' ability to resist setbacks and allow students to learn mutual respect and encouragement.

Second, conduct group counseling activities to enhance student confidence. Self-confidence plays a significant role in the process of individual growth and is the cornerstone of success. It should be used as an entry point to cultivate students' positive qualities. In group activities, students are able to lay down their burdens, show their desires, and then find their own strengths and strengths and gain self-confidence, promote individual success. Success will make them more confident, and thus form a virtuous circle.

Everyone lives in society and is affected by it. College students are no exception. They feel the influence of social from time to time such as political unrest, environmental pollution, food safety issues, employment pressure and son on, all of which will reduce students' level of subjective well-being. Therefore, we must reform the social security system, improve legal system, expand employment, reduce unemployment, encourage entrepreneurship, protect environment, and strive to create a harmonious, fair, orderly, open social environment in which to live. College students experience the warmth of society and enhance their happiness.



## Setiap Sekolah Akan Memiliki Indeks Integritas 06 April 2015 ← Back

**Jakarta, Kemendikbud** --- Ujian nasional (UN) 2015 akan menjadi alat ukur dalam menghitung indeks integritas sekolah. Indeks tersebut akan memperlihatkan seberapa jujur sekolah dalam melaksanakan UN.

Menteri Pendidikan dan Kebudayaan (Mendikbud) Anies Baswedan mengatakan, berbicara tentang pendidikan bukan hanya bicara komponen akademis, tapi juga komponen integritas. Indeks integritas ini diharapkan dapat mengirim pesan kepada semua pelaku pendidikan bahwa jika ingin nilai hasil UN siswa berwibawa, maka sekolah harus jujur. "Indeks integritas sekolah dalam melaksanakan UN akan diberikan kepada sekolah dan Pemda, serta khusus untuk SMA sederajat disampaikan ke PTN," kata Mendikbud pada rapat kerja dengan Komisi X DPR RI di Kantor DPR RI, Jakarta, Senin (06/04/2015).

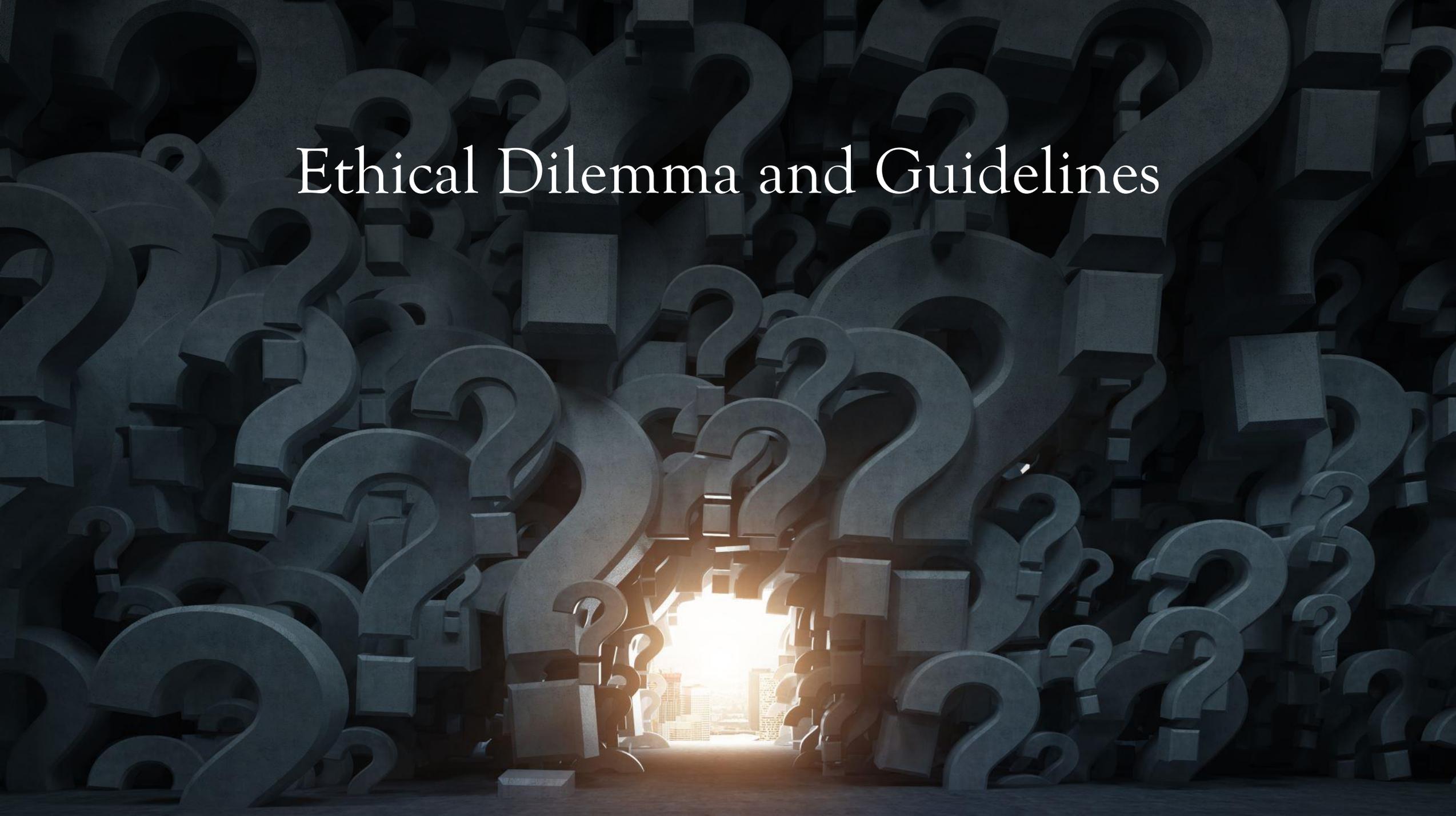
Mendikbud mengatakan, kementerian memiliki data pelaksanaan UN yang lengkap setiap tahun. Data inilah yang dipakai dalam mengukur indeks integritas. Mendikbud mengakui bahwa indeks integritas yang didapatkan dari UN ini tidak bisa mengukur semua aspek integritas, tapi dari indeks integritas ujian ini setidaknya bisa mencerminkan pola kejujuran sekolah ketika melaksanakan ujian.

Menteri Anies mencontohkan, sekolah yang mendapat indeks integritas 85 maka dapat disimpulkan bahwa di sekolah tersebut memiliki indikasi sebesar 15 persen telah terjadi kecurangan. Semakin besar indeks integritas, maka kejujuran di sekolah tersebut semakin tinggi. Dan bagi sekolah yang memiliki indeks integritas tinggi, akan dipanggil khusus ke Jakarta sebagai bentuk penghargaan.

Dengan adanya indeks integritas ini, tidak hanya UN tapi sekolah juga didorong untuk melakukan pekerjaan-pekerjaan lain dengan kejujuran. Indeks integritas juga akan menjadi nilai tersendiri bagi setiap sekolah. Karena masyarakat tidak lagi menjadikan angka UN sebagai patokan dalam memilih sekolah, melainkan indeks integritasnya.

"Otomatis, karena nilai UN tinggi jadi tak bermakna jika sekolahnya tidak memiliki indeks integritas tinggi. Sebaliknya, indeks integritas tinggi justru akan menaikkan nilai atau bobot angka UN nya," katanya. **(Aline Rogeleonick)**

# Ethical Dilemma and Guidelines



# HUMANITAS

## Tipe Kepribadian Tangguh (Hardiness), Harga Diri, Dukungan Sosial dan Depresi pada Remaja Penyintas Bencana Gempa Bumi di Yogyakarta

Sofia Retnowati, Siti Mukadimatul Munawarah  
Universitas Gadjah Mada Yogyakarta

## Pengaruh Dukungan Suami terhadap Lama Persalinan Kala II

A.M. Diponegoro, S.F. Budi Hastuti  
Fakultas Psikologi Universitas Ahmad Dahlan  
Jurusan Keperawatan Politeknik Kesehatan Yogyakarta

## Aplikasi Psikologi Positif dalam Dunia Bisnis (Suatu Kajian Pustaka)

Juneman  
Fakultas Psikologi, Universitas Bhayangkara Jakarta Raya

## Hubungan antara Iklim Psikologis dan Usaha Karyawan dengan Performansi Kerja di Perusahaan Tambang Jakarta

Siti Mulyani  
Fakultas Psikologi Universitas Ahmad Dahlan Yogyakarta

## Validitas Kriteria Subtes EAS 4 Ketelitian dan Kecepatan Visual

Herlina Siwi Widiana  
Fakultas Psikologi Universitas Ahmad Dahlan Yogyakarta

## Hubungan Intensitas Mengakses Situs Porno dengan Perilaku Seksual Remaja

Endah Fitriary, Zidni Immawan Muslimin  
Fakultas Psikologi Universitas Mercu Buana Yogyakarta

## Perbedaan Kreativitas Siswa SMPN 2 Moyudan Ditinjau dari Tingkat Pendidikan Ibu

Nissa Tamoto, Afli Purnamasari  
Fakultas Psikologi Universitas Ahmad Dahlan Yogyakarta

Bila psikologi positif dianggap sebagai “*science of happiness*” seperti diungkap Tal Ben-Shahar (dalam Mabe, 2008), maka kritik yang pernah muncul ialah bahwa dengan adanya gelombang psikologi positif, terdapat “tekanan kultural” terhadap setiap orang untuk menjadi bahagia sepanjang masa yang akhirnya membuat orang senantiasa mengkaji tingkat kebahagiaannya dan selanjutnya menginginkan hal yang lebih. Kebahagiaan menjadi “obsesi” yang hanya membuat orang lebih tidak berbahagia (Wilson dalam Megan, 2008). Kendati demikian, menurut Shahar (Megan, 2008), ahli-ahli psikologi positif tidak hanya berbicara mengenai kebahagiaan dan

juga tidak menafikan aspek negatif dari kehidupan (sebagaimana terdapat dalam Pollyannaisme), melainkan:

“Mereka berbicara mengenai keterlibatan (*engagement*), mengenai perasaan yang dalam akan makna, sebuah hidup yang bertujuan. Hal-hal ini bersama dengan kenikmatan (*pleasure*) merupakan bagian bersama dari sebuah kehidupan bahagia... Tidak ada jalan pintas ... Tidak ada lima langkah mudah untuk menuju kebahagiaan.”

# Exercise

Clip slide

TRAP	ANTIDOTE
Desire to remove all the stressors	Accept reality and train the brain to handle stressors
Focus on external conditions like rank, appearance, possessions	Not sustainable; so change the focus
Expectation that good things will continue and life will go our way	Universal law of impermanence
Habituation and Pleasure Treadmill	Gratitude practices
Money	We only need so much to be happy. Harvard research on sharing versus focussing on self.
Powerful emotions	Mind training
In group versus out group	Compassion

Layanan Psikologi adalah segala aktivitas pemberian jasa dan praktik Psikologi dalam rangka promotif, preventif, kuratif, rehabilitatif, dan/atau paliatif yang bertujuan untuk pengembangan potensi diri dan peningkatan kesejahteraan psikologis.

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Layanan Psikologi diselenggarakan berdasarkan :

- a. nilai ilmiah;
- b. etika;
- c. profesionalitas;
- d. non-diskriminasi;
- e. manfaat;
- f. kepedulian;
- g. kerahasiaan; dan
- h. pemberdayaan.

[https://himpsi.or.id/blog/berita-pengumuman-2/post/bahan-  
uji-publik-ruu-pendidikan-layanan-psikologi-168](https://himpsi.or.id/blog/berita-pengumuman-2/post/bahan-uji-publik-ruu-pendidikan-layanan-psikologi-168)

## Bagian Kedua Jenis Layanan

### Pasal 24

- (1) Layanan Psikologi terdiri atas:
  - a. jasa psikologi; dan
  - b. praktik psikologi.
- (2) Layanan jasa psikologi sebagaimana dimaksud pada ayat (1) huruf a diberikan dalam bentuk:
  - a. pengukuran psikologis;
  - b. psikoedukasi untuk promotif dan preventif;
  - c. penelitian; dan
  - d. intervensi sosial.
- (3) Selain layanan jasa psikologi sebagaimana dimaksud pada ayat (2), Psikolog dapat mengembangkan alat ukur psikologi.
- (4) Layanan praktik Psikologi sebagaimana dimaksud pada ayat (1) huruf b diberikan dalam bentuk:
  - a. intervensi psikologi;
  - b. bantuan psikologis awal.
- (5) Intervensi psikologi sebagaimana dimaksud pada ayat (4) huruf a meliputi kegiatan:
  - a. konsultasi psikologi;
  - b. konseling psikologi;
  - c. psikoterapi;

- d. psikoedukasi untuk kuratif, rehabilitatif, dan/atau paliatif; dan
  - e. pelatihan psikologi.
- (6) Bantuan psikologis awal sebagaimana dimaksud pada ayat (4) huruf b meliputi:
- a. tindakan pertama pada masa awal kedaruratan bencana oleh Psikolog kepada masyarakat yang terdampak dengan tujuan mencegah dampak psikologis yang lebih buruk;
  - b. pelatihan layanan dasar yang dilakukan Psikolog kepada masyarakat relawan untuk melakukan pendampingan pada masyarakat terdampak;
  - c. pelatihan Psikolog kepada nonPsikolog yang melakukan layanan psikologis untuk menangani gejala psikologis ringan masyarakat terdampak; dan/atau
  - d. layanan psikologis untuk menangani gejala psikologis berat masyarakat terdampak yang dilakukan oleh Psikolog spesialis dan subspecialis.
- (7) Bentuk layanan jasa psikologi dan praktik psikologi sebagaimana dimaksud pada ayat (2) dan ayat (4) dapat ditambah sesuai dengan perkembangan ilmu pengetahuan dan teknologi di bidang Psikologi

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*“A positive psychological intervention promotes positive emotions, behaviours, and/or thoughts, thereby increasing the wellbeing of an individual or group”*  
(Schueller, Kashdan, & Parks, 2014, p. 92).



## Ethical guidelines for positive psychology practice

Aaron Jarden · Tayyab Rashid · Annalise Roache · Tim Lomas



Figure 1. Guidelines and broader frameworks.

## *Values, Strengths and Principles of Positive Psychology Practice*

<i>Values<sup>4</sup></i>	<i>Strengths<sup>5</sup></i>	<i>Principles</i>
1. Protecting the safety of clients and others.	1. Honesty.	1. Beneficence/non-maleficence.
2. Alleviating personal distress and suffering.	2. Fairness.	2. Responsible caring.
3. Ensuring the integrity of practitioner-client relationships.	3. Social intelligence.	3. Respect for people's rights and dignity.
4. Appreciating the diversity of human experience and culture.	4. Teamwork.	4. Trustworthiness.
5. Fostering a sense of self that is meaningful to the person(s) concerned.	5. Kindness.	5. Justice.
6. Enhancing the quality of professional knowledge and its application.	6. Prudence.	6. Autonomy.
7. Enhancing the quality of relationships between people.	7. Perspective.	
8. Increasing personal effectiveness.	8. Judgement.	
9. Striving for the fair and adequate provision of counselling, psychotherapy and coaching services.	9. Self-regulation.	
	10. Perseverance.	
	11. Bravery.	

<https://www.internationaljournalofwellbeing.org/index.php/ijow/article/download/921/755/4153>

The fundamental values of PPPs include a commitment to:

- Protecting the safety of clients and others. This includes maintaining an ever-vigilant awareness of how a client is responding to one's services, and, moreover, recognising the limits of one's capacity and expertise (and, as such, recognising when a client may need professional help from other sectors, or if the public are in danger).
- Alleviating personal distress and suffering (when within one's boundaries of expertise). This means deploying PPIs in contextually relevant ways to decrease the distress of individuals who seek services in various professional contexts (e.g., therapy, coaching, health).
- Ensuring the integrity of practitioner-client relationships. This includes respecting personal boundaries, and maintaining a commitment to professional practices such as privacy and confidentiality.
- Appreciating the diversity of human experience and cultures. This means not applying a "one-size-fits-all" framework to one's clients, but, rather, respecting and indeed celebrating the variety of people's unique developmental paths, and contextual and cultural backgrounds.
- Fostering a sense of self that is meaningful to the person(s) concerned. This means that the individual develops and pursues goals that are not only fulfilling for the self, but also contribute to the greater good.
- Enhancing the quality of professional knowledge and its application. This means doing one's best to stay abreast of developments in the literature and maintaining an up-to-date knowledge of advances in the field.
- Enhancing the quality of relationships between people. This means recognising that people are inevitably situated within social relationships and networks, and striving to help the person enhance these bonds as far as possible.
- Increasing personal effectiveness. This means striving to help the client operate more effectively in the world and in the unique situations they find themselves.
- Striving for the fair and adequate provision of PP services. This might include advocating for services for hard-to-reach populations, or, where possible, advocating a pricing structure whereby people with less means are still able to benefit from services.

# Kasus 1: Menerapkan PPI dengan Kepekaan Kultural

- Suzanne adalah seorang praktisi Australia yang bekerja dengan klien wanita dengan latar belakang budaya Asia Timur.
- Klien menginginkan perbaikan diri dan mempertahankan hubungan keluarganya.
- Suzanne memilih untuk menggunakan Latihan *Best Possible Self Exercise*.
- Suzanne mengikuti semua langkah untuk memandu klien melalui latihan.
- Entah bagaimana, meskipun membuat perbaikan diri yang signifikan, klien melaporkan bahwa hubungannya dengan keluarganya menjadi buruk.
- Oleh karena itu, tidak ada peningkatan signifikan dalam kesejahteraan klien.

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# Points of concern

- Konsep Self: Independen vs Interdependen
- Bagaimana kekuatan karakter digunakan untuk menguntungkan keluarga dan terhubung dengan keluarga lebih dalam lagi?
- “Turn Your Strengths Other-Oriented”
- Pengembangan diri yang didukung oleh *significant others*.
- Pengelolaan interaksi kompleks yang lebih lama (bukan hanya one shoot/pendek).
- Adaptasi kultural terhadap praktik psikologi positif.

The following ethical aspects are examples relevant to the above case:

- Responsible caring – The PPP needs to try to care for the client in a way that takes into account the specifics of that client's situation and background.
- Beneficence/non-maleficence – The PPP has a duty to do no harm.
- Respect for people's rights and dignity – The PPP has a responsibility to be sensitive to cross-cultural dynamics, and to respect the client's situated perspective and needs.

# Kasus 2:

- Amanda datang ke sebuah coaching karena merasa kurang arah dan makna dalam hidup. Sebelumnya dia sangat mementingkan kemajuan karir, tetapi sekarang dia merasa perlu mencari pendekatan hidup yang lebih seimbang, dan terlebih lagi, merasa sedih dan kecewa karena dia tidak mencapai lebih banyak dalam hidup (di luar peningkatan karir).
- Selama sesi awal, dia mengidentifikasi beberapa domain yang ingin dia fokuskan, termasuk manajemen keuangan (untuk mendukung pembelian rumah), pengembangan pribadi, dan peningkatan waktu bersenang-senang dan bersosialisasi.
- Dia menyebutkan bahwa pekerjaannya saat ini menantang dan dia akan mencari untuk membuat perubahan di masa depan, namun ini bukan fokus saat ini untuk pembinaan. Dalam dua sesi pertama, di mana tujuan dibuat dan langkah-langkah tindakan diklarifikasi, kemajuan dibuat ke arah yang dia tunjukkan sebagai penting, dan pembinaan berjalan dengan baik.
- Namun, pada awal sesi keempat, Amanda menyatakan bahwa situasi pekerjaannya tiba-tiba memburuk dan dia mengundurkan diri, karena sudah menemukan pekerjaan baru. Pengunduran diri tersebut tidak diterima dengan baik dan Amanda merasa tidak tenang dan sangat emosional di tempat kerjanya, di mana dia masih memiliki empat minggu untuk menyelesaikan pemberitahuannya.
- Dia menunjukkan perasaan yang dipicu oleh reaksi manajernya terhadap pengunduran dirinya, yang memunculkan kenangan akan konfrontasi emosional yang sama dari masa remajanya.

# Points of Concern

- Kenali kekuatan: *Self-regulation*
- Coach tidak perlu impulsif memberikan saran.
- Kembangkan kekuatan *curiosity* : bagaimana Amanda ingin berproses ke depan
- Apakah *coaching* tepat untuk reaksi emosional Amanda?
- Walaupun ada kontrak sesi, perubahan situasi klien dapat mengubah jalan ke depan.



The following ethical aspects are examples relevant to the above case:

- Responsible caring – The coach has a primary responsibility to use kindness and fairness to protect the welfare of Amanda and recognise the boundaries of their expertise.
- Autonomy – Here the coach could focus on developing Amanda's ability to be self-directing within the provision of services and all aspects of life, and to revisit/review the terms of their contract throughout the relationship.
- Beneficence/non-maleficence – The coach, acting in the best interests of Amanda and based on professional assessment, should be aware of working strictly within their limits of competence, and to provide services on the basis of adequate training and experience.

# Kasus 3

- Salma, 21 tahun, memiliki sejarah panjang mengalami kekerasan fisik, emosional, dan seksual. Dia mencari layanan untuk perasaan depresinya yang terus-menerus.
- Dia berharap terapis akan secara eksplisit bertanya tentang peristiwa traumatis dalam hidupnya.
- Sebaliknya, dia diberikan kuesioner singkat yang tidak mencakup pertanyaan tentang trauma saat ini atau masa lalu.
- Dalam sesi konseling itu sendiri, Salma menemukan bahwa dia tidak menyukai konselor dan memilih untuk tidak mengungkapkan detail traumanya.
- Dengan demikian, *treatment* tetap efektif namun dangkal dan dia diresepkan *treatment* baru dalam waktu enam bulan.

# Points of Concern

- Aspek psikohistoris cukup penting. (Memerlukan kepekaan yang besar dan pelatihan klinis)
- Praktisi secara rutin mengingat kekuatan karakter humility dan prudence/caution. (Terkait keahlian)

The following ethical aspects are examples relevant to the above case:

- Responsible caring - The PPP has a responsibility to care for Salma in a way that considers the specifics of her situation and background.
- Beneficence/non-maleficence – The PPP has both a responsibility not to create further harm to Salma, and to promote her wellbeing.

# Kasus 4

- Perusahaan XYZ mempekerjakan seorang praktisi Psikologi Positif untuk meningkatkan moral dan kinerja karyawan. Setelah berkonsultasi dengan pimpinan perusahaan, ia memutuskan untuk memberikan program pelatihan untuk meningkatkan modal psikologis karyawan (harapan, kemandirian, ketahanan, dan optimisme).
- Data evaluasi menunjukkan bahwa karyawan menyukai pelatihan dan menginginkan pelatihan psikologis yang lebih positif di masa depan.
- Namun, data evaluasi menunjukkan tidak ada perbedaan yang signifikan dalam tingkat harapan, kemandirian, ketahanan, optimisme, semangat kerja, atau kinerja antara karyawan yang dipilih secara acak untuk berpartisipasi dalam pelatihan, dan mereka yang berada di kelompok pembandingan.
- Para pemimpin Perusahaan XYZ sangat senang karyawan mereka menikmati pelatihan sehingga mereka tidak ingin mereka melihat hasil evaluasi yang mengecewakan.
- Sebaliknya, mereka meminta praktisi untuk melaporkan bahwa pelatihan itu sukses besar, dan bahwa lebih banyak pelatihan serupa akan diberikan kepada karyawan di masa depan.

<https://www.internationaljournalofwellbeing.org/index.php/ijow/article/download/921/755/4153>

# Points of Concern

- Ada evaluasi efektivitas intervensi psikologi positif.
- Ada godaan untuk menghilangkan data atau melukiskan secara keliru data.
- Kekuatan karakter yang *underused*: honesty/integrity, perspective/wisdom, leadership, and humility

The following ethical aspects are examples relevant to the above case:

- **Autonomy** – Here the practitioner's autonomy to act is being taken away.
- **Beneficence/non-maleficence** -Beneficence involves a commitment to promoting the client's wellbeing, and this level of deception advocated by the company's leaders is not in the best interests of the employees. Additionally, acting beneficently requires providing services based on adequate training or experience.
- **Trustworthiness** – Here the practitioner is being asked to exaggerate and generalise the effectiveness of the PPI, which does not honour the trust placed in the practitioner by the employees.

# Kasus 5

- Abbie, seorang manajer kasus di sebuah *youth agency*, memiliki klien yang menolak untuk berpartisipasi dalam latihan intervensi kelompok PP.
- Fasilitator intervensi telah meminta Abbie untuk memotivasi kliennya untuk berpartisipasi dalam latihan, dan meyakinkan mereka tentang manfaat intervensi.
- Abbie setuju dengan rekannya bahwa intervensi akan sangat bermanfaat bagi kliennya. Abbie sadar bahwa sikap dan perilaku kliennya sering menyebabkan klien dikucilkan dari intervensi yang mungkin bermanfaat, dan memutuskan untuk menantang sikap kliennya terhadap partisipasi.
- Abbie telah mengembangkan hubungan saling percaya, mentor dengan klien, dan tidak mau mengkompromikan integritasnya dan mengkhianati kepercayaan klien dengan “menjual” intervensi secara membabi buta kepada peserta atau membuat janji yang tidak akan direalisasikan.
- Sebaliknya, dia dengan sederhana menjelaskan bukti yang mendukung intervensi, dan bekerja dengan kliennya untuk mempertimbangkan biaya dan manfaat partisipasi. Dia mengajukan pertanyaan kepada kliennya tentang pro dan kontra dari berpartisipasi dalam intervensi dan bagaimana kekuatan tanda tangan kliennya dapat digunakan dalam pengaturan kelompok.
- Abbie kemudian mendukung kliennya untuk mengidentifikasi strategi untuk meminimalkan biaya partisipasi, dan mereka mempraktikkan versi intensitas rendah dari intervensi itu sendiri dan penggunaan kekuatan kliennya sebelum pengaturan kelompok.

- Justice – The PPP has a responsibility to ensure that clients are not excluded from interventions based on a particular characteristic.
- Trustworthiness – The PPP uses the trusting relationship with the client to encourage the client to evaluate their attitudes and beliefs, but does not betray this trust.
- Autonomy – The PPP respects the will of their client, and is hesitant to manipulate it.